

Miss Parsons

From the "Korea Review" - July 1906.

The American Hospital in Pyeng-yang.

(THE CAROLINE A. LADD HOSPITAL).

We have received from Dr. J. Hunter Wells a very interesting account of the work of this hospital during the past year. Pyeng-yang is the great emporium of the north and is the center of the most energetic and independent portion of the Korean people. It is a strategic center for all forms of enterprise and is an ideal seat for such an institution as that which Dr. Wells so ably handles. The work of the year was somewhat hampered by the pleasant necessity of removal into the new and commodious hospital building. But the work increased along all lines and the usefulness of native assistants has been proved by many quick recoveries from major operations which they have performed. Dr. Wells calls special attention to the advantage of being able to put patients on hot Korean floors after operation and claims that danger from surgical shock is greatly lessened by this device.

During the transition stage Dr. Wells had only three small Korean rooms in which to work but even under these circumstances operations upon ovarian tumor, hernia, necrosis of humerus, caries of shoulder, inflama:

tion of liver, fracture of arm, scrofular glands, etc., etc., were successfully performed, showing that where there is a will, a scalpel and a steady hand surgical operations will not wait for ideal surroundings.

With from thirty to forty new patients every day the Doctor reports that the "Days are full of gladness and the nights are full of song"—or nightmare, as the case may be, especially when surgical cases hang on the brink of death for several days!

While Dr. Wells is in charge, there is a Korean Superintendent, Mr. Cho Ik-sun, an assistant, No In-muk, an orderly, a watchman, four resident student assistants, and a Bible woman.

The class of medical students had a good year. Eleven were admitted but three dropped out. Almost all these men study at their own charges. Dr. Follwell and Dr. Whiting very kindly helped in the instruction. Dr. Wells and Dr. Sharrocks together have prepared a textbook on *Materia Medica* which will be edited by Dr. Vinton and then published.

In the new hospital building there are Korean wards and foreign wards furnished in appropriate style and an isolation ward for special cases. There will be room for thirty in-patients or nearly double that number if crowding is necessary. If crowded, the patients will not each have 1,000 cubic feet of air for his own exclusive use but "there will be so much open air treatment that they will get along very well."

In spite of the transitional stage there were 9,376 attendants of which 6,454 were new cases. There were 209

in-patients but there were 215 others who as ambulants came or were carried to the hospital. Most of these would have been in-patients if there had been room for them. They hoarded near by and so got the benefit of daily treatment. Dr. Wells performed 203 operations and his student assistants performed 153.

The expenses for all purposes amounted to Yen 2,287.29. This included everything except the salary of the physician in charge. The total receipts were very good, Yen 2,409.23, of which Yen 1,437.76 came entirely from Koreans, mostly as fees and price of drugs. From the Mission Board only Yen 740.00 were received, which shows how near the hospital comes to entire self-support.

The three students who were given certificates a few years ago are all doing well. They are in good standing in the churches and as "the first, and so far the only, medical students to be thus sent out by the Mission" the venture seems to be a success.

In line with what we have said elsewhere about the use of opium and morphine Dr. Wells has the following remarks to make. "The opium fiends, or morphine users, who began by smoking opium, are a most objectionable lot and usually from the homes of the well-to-do. They use the hypodermic syringe and inject morphine daily. I took on one case and instituted an original treatment in which adrenaline was the main medicine used and the habit cut off at once. This was so successful that it created something of a *furor* among the morphine users, so that in April I had some thirty applications for treatment. They were so numerous that I sent some of them

to n hospital e "former students and
 he, with t "having good success."
 entirely self-supporting tuberculo-
 of one of the students who completes
 study soon. He also hopes to persuade the
 Korean Christians to organize an insane asylum.

The evngelistic phase of hospital work is always
 kept to the fore and every patient comes into close per-
 sonal contact with Christianity in a very definite way.
 The results have been very gratifying.

Dr. Wells says "I cannot leave the old plant, pro-
 vided by the Moffett family of Madison, Indiana, (now
 turned into a school for girls and women), without a
 farewell of thanks and appreciation from myself and in
 behalf of the 80,000 Koreans who crossed its threshold
 in the eight years we held forth there."

"To Mrs. Ladd for providing the Yen 10,000 to
 build such a complete plant, beautiful in its architecture
 and tender in its ministrations, we are most grateful.
 Only those who have tried to do medical work in the
 small, low Korean rooms can know how good it is to
 be in this new building with its spacious dispensary, its
 five foreign wards, its Korean style wards and its other
 facilities which make it a complete institution."

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San Rafael, Calif. ^{W. P. Moffett}
500 (W. D. Aug. 1906) ¹⁵

Rev. A. J. Brown D.D.
156 Fifth Ave.
New York City.

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Dr. Brown.

Dear Dr. Brown:

We left P'yungyang
the 12th of June and had a comfortable and
pleasant journey all the way, and now we
are thoroughly enjoying the beginning of our
furlough with Mrs. Moffett's parents here in
California. It was hard for me to realize
that in only 16 years there had come such
a marked change in the city of P'yungyang.
When I entered it the first time 16 years ago
this month there was not a Christian in the
city. We now have a Christian constituency of
some 5000 people and of these more than a
thousand walked three miles to the station to
see us off. Our hearts were full as we saw
the men and women school boys and school girls
all lined up singing Christian hymns in farewell
and then when the 50 Theological Students came
forward and through two of their number pinned
on us silver medals as a token of their love

For us we were indeed thankful that the Lord had given us the privilege of service in Korea.

I am eager to meet you to talk with you of our great opportunities and of the urgent need for our Educational Buildings - for the College and for the Theological School.

Just now however I want to write you concerning the Koreans in Hawaii and in America. Under the appointment of the Presbyterian Council in Korea I stopped in Hawaii for two weeks, visiting a number of the plantations where the Koreans are at work and investigating the conditions with a view to learning what was our duty to the Korean Christians who had gone from our churches and who were persistently writing us urging us to establish churches among them - they being unwilling to unite with the Methodists who had established Korean work there.

I am quite sure that I was able to obtain a clear insight into the situation. I had conferences with Rev. Mr. Madman in charge of the M. E. work, with Dr. Scudder of the Hawaiian Board of Missions, with Mr. Thwing formerly of our Canton Mission now in charge of Chinese work in Honolulu and with scores of Koreans Presbyterians and Methodists and others. From officers of the Planters' Association I learned

that they will ^{no} longer pay the steamer fare for ³
the Koreans coming to Hawaii and from the Koreans
I learn that in that case it is unlikely that
many more Koreans will come to Hawaii.

I found no Koreans who deliberately plan to remain
in Hawaii long, all of them hoping to make enough
money soon to enable them to go on to California or
to return to Korea.

Mr. Thwing was the first to begin Christian work among
them but soon after the Methodists opened work
an understanding was reached between them and
the Hawaiian Board by which the Methodists took all
the Korean work and refrained from opening work among
the Chinese among whom the Hawaiian Board already had
an extensive work.

The Methodists by a large use of funds have begun work
for the Koreans in many places, have built churches for
them and have employed a large number of evangelists.
Of the professing Christians who came from Korea I should
judge that fully $\frac{3}{4}$ of them were from our Presbyterian
churches. At first all worked together worshipping at
one church largely under Presbyterian leaders.

Soon however under the direction of two Methodist
evangelists more interested in politics than in religion
and of an excommunicated Presbyterian who was made
a Methodist evangelist the work was organized as a
Methodist Church according to the methods and policy
of the Methodist Church in Korea which differs widely

from our own work in Korea. Our Presbyterian Christians became greatly dissatisfied and wrote repeatedly urging us to establish work among them. They met separately in several places, expressed their dissatisfaction with the political character of the Church, the character of the men who were made Evangelists, the superficial character of the work and its methods and altho they received no encouragement from us refused to unite with the Methodists and appealed to the Congregationalists to call for them. Owing to the understanding with the Methodists the Congregationalists declined to take up this work. Then the Episcopal Bishop started a work and drew a few of our people into it but Mr. Wadman through his Board in New York succeeded in having that stopped. Thoroughly dissatisfied many of our strongest men left for California, others lost ground spiritually and were discouraged, where there were but few some of them united with the Methodists, some returned to Korea and others still continued their separate organizations continuing to plead with us for recognition and oversight. When I reached Hawaii I found our Korean Christians greatly discouraged with the whole situation, some of them eager to have us establish work and confident that if we did not the Church in Hawaii would lose a little spiritual power and would gradually lose its strength as indeed it is doing; some were willing and ready to leave the Methodist Church in case if we would organize

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Churches and others were undecided as to what it was best to do, waiting for me to decide the question.

In one place I met with 65 Presbyterians who had maintained a separate organization and after service with them led them to the Church for a union meeting making a congregation of about 150. In all the places that I visited the strongest men in the church were our people.

I reached no conclusions until after I had been over the ground and secured all the data I could and as I believe pretty clearly grasped the situation.

I then had a frank talk with Mr. Wadman and then had a conference with the Presbyterians who were much eager for separate organization.

Some of my findings and conclusions were as follows —

1st. I searched but could find no other reason for the desire of our people for separate organization other than their justifiable dissatisfaction with the spiritual condition of the work, the methods and policy and the character of its leaders and the conviction that unless we would establish work on a better basis there would soon be little Christianity among the Koreans in Hawaii.

2nd. That while the present outlook is for few additions to the number of Koreans in Hawaii yet if opportunity is again given them there will be many thousands more who will come and of these probably hundreds and even thousands of them will be our Presbyterian people.

3rd. That in case large numbers of our Presbyterian Colonists⁶
emigrate by families to Hawaii we should provide for their
spiritual oversight and should organize them into Presbyterian Churches
in order to conserve their spiritual welfare and that if we
so organize them - our Church there will soon be larger and
stronger than the Methodist Church, will do more for the people
in Hawaii and will become a stronger factor in the evangelization
of Korea than if we leave them to the care of the Methodist Church.

4th. That it is ~~not wise to now organize separate work~~
~~nor to plan to do so unless it is seen that large numbers~~
of our people are likely to leave Korea for Hawaii, but that
our people ^{or} there should be urged to unite in the one
Church, to make their influence felt for its spiritual uplift
and to avoid all dissension, their being however the clear
understanding with them and with the Methodist authorities
that in case of their return to Korea or of their coming to
America we shall expect them to again identify themselves
with our Presbyterian work and that they shall not serve
as an excuse for the M. S. Church to begin work in
the Presbyterian fields to which these men may go.

5th That if hundreds more of our people come to Hawaii we
should provide for their spiritual oversight by co-operation with
the Hawaiian Board of Missions which represents all Congregational
and Presbyterian interests in Hawaii. Dr Scudder and Mr.
Phering both assured me that their understanding with the
Methodists concerning this work would not in any wise
prevent them from undertaking it if we decided that we
should establish work there and our Board or the Korean Church
requested their co-operation. I spoke to Mr. Madman of this

and be regretted when I stated that while we would not begin work now we should do so if our people again come in large numbers.

I feel quite strongly that we made a mistake in not taking up the work in the first place and in not communicating at once with Mr. Shering and the Hawaiian Board that they might have cared for our people bringing them into sympathetic alliance with the work of the Hawaiian Board and thus much more effectively have concerned the spiritual interests of the Koreans in Hawaii.

So much for the Hawaiian situation of which I have written you quite frankly as the secretary of the Presbyterian Board believing that you will not misunderstand my attitude towards the Methodist Church and their work altho should the Methodist Board read this letter they would probably misunderstand me.

Now for the situation in America.

I have had conferences with the Koreans who remain near San Francisco since the earthquake, with Mr. Laughlin and with Dr. Drew and I know the wishes of our Koreans in other parts of California.

There are over a thousand Koreans in America most of them in California and it is quite certain that the best and strongest of the 5000 in Hawaii will come here as fast as they can make enough to do so. There will also be a constant emigration from Korea to America and if the door remains open it is probable that a very large number of them will come in order to escape the unequal struggle with the Japanese favored by government discrimination.

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and assistance and in order to secure opportunities for study, and for the acquisition of more wealth than they can secure in Korea.

Many of these will be Presbyterian Christians, about $\frac{1}{10}$ of those now here being Christians and most of these Presbyterians come of them our brightest young men and women.

The Methodists are very desirous of doing here what they did in Hawaii - monopolize the Korean work but our Presbyterian Koreans here know the difference between their work and ours in Korea, they know the conditions in Hawaii

many of them having left there because thoroughly dissatisfied with the conditions of church work there, and now they are unwilling to identify themselves with the P. E. work here where to their surprise and disgust men in whom they had no confidence, who had proven untrustworthy in Korea or in Hawaii were made the chief evangelists here.

These after injuring the work in Hawaii and proving untrustworthy were placed in charge here and is now reported in hiding for fear of arrest for stealing \$500. received from the Johanne Board for the relief of Koreans.

Why they have done so I know not but I do not hesitate to say that the Methodists have so conducted much of their work by the use of untrustworthy worldly and ignorant men as to have thoroughly discredited it in the eyes of our

Presbyterian Christians and of the unbelieving Koreans and it seems a shame for us to refuse to look after our own people and say to them - if you want spiritual oversight you must look to the Methodist Church, the

Presbyterian Church in America will not look after 9
the Presbyterians who come from Korea.

There are now in Riverside California some 20 or more
Christians, already in touch with the Presbyterian pastors there
and they are looking to our church to care for them.
There are groups of Koreans in some 10 or 15 places where
we have Christians and where I have no doubt we can
organize little groups on the same plan as our work
in Korea is organized placing them in sympathetic helpful
touch with the Presbyterian Churches in these places, holding
their membership there and meeting with them if so desired
but also holding separate services in Korea.
We can thus care for their spiritual interests, keep them in
touch with our church in Korea and can have church
homes for the Korean Christians who will yet come from
Hawaii and Korea and who are yet to exert a great
influence upon the church in Korea.

From a financial point of view alone such a move
will give us good returns. These men will soon be sending
large sums of money to their people in Korea enabling them to
support the church work there more liberally. I have just
sent \$530.00 from 14 Koreans to their families in Korea.
Experience shows that the Chinese here support many evangelists
in China and I am sure our Koreans in America will
contribute largely to the work there. [Since writing this and before
copying I have received a letter from Hawaii saying the Presbyterians there
were sending me \$120.00 for the Mission Committee in Korea.]
My plea however is not on the low plane of financial selfish-
ness but that it is our duty and privilege to care

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spiritually for these Christians who come here and who look pleadingly to our great Presbyterian Church to care for its own spiritual children.

Will the Board not sanction the following plan for one year at least - viz: the employment of one Korean as an evangelist to have his headquarters

in San Francisco (or Oakland) under the direction of Mr. Laughlin - this evangelist to have spiritual oversight of all the Korean work of our Church - to keep in communication with our churches, to see that they identify themselves with our churches, to organize them

in groups of worshippers and to act as the Counseling link between the Church in Korea and the Koreans here and between our Church in America and the Koreans here, he to visit these groups if possible once or twice a year

and to make his headquarters in San Francisco a Bureau of information for the religious life of our Korean people.

The man for this work is here - a son of Elder Wang of Pyongyang - himself a former deacon in the Pyongyang Church and within one year of graduation from our Academy when he left there. He is a man whom we have known and tried and who has the confidence of the Koreans, believers and unbelievers.

Six Hundred Dollars ^(2600?) will establish this work for one year. The Koreans assure me that they will raise one hundred Dollars of that. I have \$32.00 from the Church in Pyongyang contributed for relief of the Christians suffering from the earthquake

or if not needed for that - for Church purposes here, which ¹¹
is available for this work - so that \$468.00 is all
that the Presbyterian Church in America needs to give to
care for one year for the spiritual needs of from 50 to 100
of its Korean members and to systematically seek the
evangelization of the other Koreans in America.

If undertaken now we shall be in position to care
for larger numbers later on and can lead on to greater
self-support.

Delay means discouragement to our people, loss of spiritual
power and the loss of an advantageous position for pre-
scenting the work later on if larger numbers come.

For us to refuse to take up work among these people will
be a severe blow to our people in Korea who urged me
one and one again to see that work ^{is} begun here
and who feel keenly our failure to care for our people in Korea.
Join them in their earnest plea that you make provision
for this work and in their prayer that the duty of our

Church may be made clear.

Let there not come one to whom you can present these
lines aside from the regular gifts - the Board will for
this year provide \$468.00!

I know that the Methodists have suggested one Korean Church
in America. In that case it should be our Church. We have
the most obvious here and by far the largest Church in Korea.
To turn this work over to the Methodists will build up their

work in Korea at the expense of our work and their Church
in Korea is not doing for the Koreans the same effective work

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that our Church is doing. Why not build up our own work which is accomplishing so much more?

To turn these people away is to disown them against their earnest wish and against the wishes of the Church in Korea and the Korea Mission.

I trust I am not writing too frankly, nor at too great length nor in my earnestness and strong desire in a vein to which few may take exception. OK

I do not believe our Church in America will refuse to give this small sum as an extra gift if the Board will sanction the work and present a request for that sum.

Each Missionary coming home on furlough will be delighted to come into helpful contact with one or more of the flocks of Korean Christians and our people in Korea will rejoice to know that we are looking after their relatives and friends here and this in turn will be another factor in developing and maintaining the excellent "esprit de Corps" which is so characteristic of our Korean Church and which enthusiastic zeal is no small factor in the progress of our work.

Mr. Laughlin who knows the influence of such work upon the work on the Mission field strongly endorses my plea and will gladly give sometime to directing the Korean Evangelist.

Why in the erection of new buildings for the Chinese work cannot one or two rooms be provided as Korean Headquarters?

I am sure you will grant me the right to express

My judgment and to ask a serious consideration of it¹³
When I say that for the sake of the work in Korea,
for the encouragement of our Missionaries and the
Leaders of the Korean Church it is ~~worth~~^{more} than worth
while for the Board to take up this work.
With an earnest prayer in behalf of these people who
are our spiritual children, dear to us, whom we
love and who love us with a pure love.

Sincerely yours in the Master's Work
Samuel A. Moffett.

P.S. If it is possible to secure action on this and
that favorable action before the 20th of August
I wish very much you would telegraph me at my expense
that I may make arrangement with Mr. Pang before
I leave for Louisiana. He will be free to begin
work the 10th of September. S.A.M.

The Rev. Arthur J. Brown, D.D.,
156 Fifth Avenue, New York.

Syen Chyun Korea August 10, 1906

Dear Doctor Brown: **Dr. Brown**

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14

salutes you, twelve thousand strong. Considering that it was only sixty five hundred a year ago, that is not so bad. I take pleasure in sending you a copy of our annual station report. I would suggest that it be sent to the supporters of Syen Chyun in lieu of a quarterly letter. As you see it is condensed and yet it gives a fair view of the years work. Really only those who come to see our work can form an estimate of it, so what we write is not so informing after all. Here in the north we feel that the public in America, possibly including the Board, has lost the perspective of the Korea Mission. It is no wonder for the work changes so rapidly that even those on the field have hardly grasped the significance of the changes.

Since I have been in charge of the work of this station for a year I am probably qualified to draw a few startling comparisons that will illustrate what I mean by changed perspective. In using the other stations of the mission as a basis of comparison, please do not understand that I mean in any way to disparage the work that they are doing. I merely wish to give what I conceive to be a correct balance to the relative importance and urgency of different parts of the work. My comparisons are made in the best of tempers and in a contemplative and observational tone of voice, like an unbiased, mechanical reporter writing what he has seen. Please do not misunderstand my mental attitude.

The average person in America who knows anything about Korea knows of Seoul. When he thinks of Korea he thinks of Seoul, when he gives he gives to Seoul, the average missionary talk, or letter or study class begins with Seoul and maybe gets very little farther. I know that this statement is a little broad, but in a general sense I think I can say that Seoul is better known than any other part of Korea and more considered by the home church. Now as a matter of fact you know that the center of the Korea Mission moved to Pyeng Yang ten years ago, in fact over half the developed work of the Mission is in Pyeng Yang, but America and the Mission hardly know it yet. Now suppose we take Pyeng Yang as a fulcrum with Seoul and the south on one end of the lever board and our little station of Syen Chyun on the other and let us see which end is the heavier.

In extent of territory Syen Chyun station falls just a trifle behind the four southern stations, but in developed native work Syen Chyun is now larger than the four stations of Seoul, Chongju, Taiku, and Fusan. Compare our report with theirs and you will see that this is true. I have had thirteen native helpers under me the past year, any one of them handling with an occasional hint from me a larger work than the work of Fusan station. Up to this year any one of them was handling as large a work as Taiku station, but Taiku's increase this year has changed that. In schools we have about double the number of schools and double the number of pupils to be found in the four southern stations. We have only one hospital, but it is doing the same amount of work that any of their hospitals are doing, not even excepting the expansive Severance plant.

In comparison with other missions our southern stations may not be overmanned but compared with northern Korea, the south is very much overmanned. The Mission was aware of this and tried to withdraw from Fusan and work that little patch by a helper from Taiku four years ago, but that plan miscarried and we still have two ordained men tied up there with work enough for about one Korean. Taiku, with about as much work as two northern native helpers, is overstocked with four ordained men, don't mean that the southern brethren are not working even harder than we, but it is work to create work, while ours is a desperate struggle to overtake work that is already four times too big for us and growing all the time. Miss Chae said the other day that we

he used to think herself overworked in Fusan with thirty women to care for and had to seriously consider appealing for another single lady to help. ^{Work Miss. Expenses} She only has some 6000 women to look after up here and is probably too busy to think of calling for help. That is about the boat all of us are in up north. It all depends on the point of view whether you are busy or not. A Pui Ju merchant said the other day, "Why they have above twenty clergymen in Seoul, looking after a much smaller church than we have in Pui Ju and no signs of a missionary". They even have two foreign pastors to each local church in Seoul, while up here I have been in charge of nearly 80 churches this year.

Decidedly compared with the north, the south is overmanned. More than half the work of the Mission is at the fulcrum, Pyeng Yang; and the one fourth on the Syen Chyun end is considerably heavier than the one fourth on the Seoul-Chongju-Taiku-Fusan end, but the ordained men of the Mission are distributed 14 in Pyeng Yang and Syen Chyun and sixteen in the south, and the total missionaries stands 24 for the northern three-fourths of the work to 44 for the southern one fourth.

As you see the workers are very unequally distributed, but the money is still more unqually distributed. The ratio between the stations for distributing the Board's annual grant to the Mission was unfortunately petrified years ago and remains unchanged in spite of changes in the work. Ever since I have been in Korea the Board's grant has been distributed about as follows:--Seoul 20%, Fusan 14%, Taiku 11%, Pyeng Yang 22%, Syen Chyun 9%, and the rest "mission expenses", i.e. used in Seoul "for the general work of the mission". Last year we made strenuous representations of the growth of the Syen Chyun work and asked for a more equitable distribution, but the Mission was dead against us. I presume all we can say this year will be of no avail to change this fixed ratio. I think you will admit that this is pretty tough on us. Because our forefathers decided that Syen Chyun ought to get nine percent of the Mission's funds we go on getting nine percent even after our work has grown to more than 25% of the Mission's work. Take Syen Chyun and Pyeng Yang combined and here is three fourths of the Mission's work getting less than one third of the appropriations.

You see it is necessary to use a great deal of money to create work for the surplus people in the south, while up here work is all the time going undone that is created ready to hand without any expense. For instance it costs several thousand yen to build a school in Seoul and several thousand more each year for running expenses and then you have to coax and pamper students to get them in. Up here both Syen Chyun and Pui Ju are eager to build and equip and pay running expenses of schools without a cent of expense to the Board, but there is no one to take charge of the schools and Pui Ju in desperation would even be willing to import some one from America and maintain him liberally. By simply transferring the person at the head of the Seoul school, all the expense of the Seoul school could be saved and there would be a bigger and better school in the north overflowing with students eager to pay well for their instruction. Mr Severance has spent ¥50,000 for a hospital in Seoul and it costs ¥15,000 (¥2,300 Board money) per year for expenses. The "Sharrocks Memorial Hospital", as we call it in Syen Chyun, cost ¥5000 to build and ¥600 per year foreign funds per year to maintain (thanks to the aforesaid petrified method of distributing the grant), yet considering all things, it is doing practically equal work and the Sharrocks hospital is purely missionary with no taint of philanthropy in it. If Mr Severance wants to do purely missionary work let him detach one of the physicians from the Seoul hospital

and put him in Eui Ju with ¥5000 for a plant and about ¥200 for expenses and I will guarantee that the Eui Ju hospital will do practically the same work that the Seoul hospital does now.

I know it is the imperial policy of Mission boards to pour men and money into unproductive fields and economize shamefully in handling the harvest; but I cannot refrain from saying that it looks to a superficial observer like very poor agriculture. To expect less than half of the men of this mission to take less than one fifth of the money and handle more than three fourths of the work is rather frivolous, to say the least. They may all be financial geniuses up north and able to make a dollar go as far as a hundred dollars ordinarily would; and we may all be great organizing ecclesiastical statesmen, able to swing single handed huge dioceses freshly carved out of heathenism, but I doubt it, and sooner or later will come the limit of strain and the breaking point and disaster. The overwhelming tide that is pouring in upon us here will soon get beyond our control unless the policy of the Mission is changed and we have a redistribution of men and funds. I would rather postpone for a few years our battering at the southern stone walls than have a wild cat runaway church on our hands here in the north that will be a grand horrible example to the rest of the world and an effectual demper on future work north or south. We have outgrown our present distribution of men and money, but even yet neither the Mission nor the Board are fully conscious of it. *Jesus and Art*

And another thing, when you people in America think of the personnel of this Mission you are apt to name certain men as outstanding figures. I doubt if the average person in America who is interested in missions is at all aware that the man whose genius has really made the Korea Mission is Dr. Moffett of Pyeng Yang. Mr. McKenzie of the London Mail is a widely travelled man and a close observer of missions and I have his estimate of Moffett as one of the great men of missions: when he passed through here. He regards Moffett as one of the great men of missions. I doubt whether there is anywhere in the world so huge a work as the result of the ideas of one man. The rest of the men here in the north are average men. We have no brilliant men like Underwood and Gale and Reynolds in the North, but our average men have been content to accept Moffett's leadership and to work along his plans and the result has been glorious success in Pyeng Yang and Syan Chyun, i.e. Moffett's sphere of influence. I have for some time regarded him as the father of the Korean church, three fourths of which is run on lines laid down by him, and I imagine the other fourth would be more prosperous if his principles were followed. Nevius is theory but Moffett is practice. Moffett is Nevius in action and projected into big things.

There are a few other things that might be said by way of blowing the northern horn and perhaps some of the things I have said could have been better put some other way. As I said you must come and see the situation to realize it and if I have conveyed the lenses unduly please remember that it has been in order to straighten an image that I conceive to be rather badly distorted by the present spectacles. My purpose is pacific, not polemic. I presume the Mission will wake up and get the proper focus on the situation some day and meanwhile I feel no call to be a prophet so I shall not proclaim these radical views very widely, but in spite of their apparent "radicalness" they are views that I have been studying carefully for four years now and with growing conviction that they ought to be expressed.

So far the danger line has not been crossed and it is a glorious report that we are bringing in this year. I personally baptized 1027 people. I might have spent my lifetime in America without anything like that. How can I have a single despondent thought?

Yours sincerely, *C. E. Kearney*
Mr. Whittemore arrived day before yesterday.

RECEIVED
SEP 2 1906
Dr. Halsey.

104

Halsey trying
to raise

DR. BROWN

SEP 2 - 1906

RECEIVED

Madison Indiana

Aug 31 1906

S. A. Moffett

Rev. A. W. Halsey D.D.
107 Fifth Ave. New York City.

Dear Dr. Halsey:

Your letter of Aug 10th in
reply to mine to Dr. Brown - reached me in San Rafael
Calif. and was most gladly received. I had a talk
with Mr. Pang before leaving California and I eagerly
await further word from you saying that the \$468.⁰⁰
needed to inaugurate the Korean work has been found.
It will be a keen disappointment if anything prevent
the beginning of work among our Korean Christians in
America and I hope to hear from you soon so that
I may write to Mr. Pang and to Mr. Langhlin that Mr.
Pang may begin at once along the lines arranged with
him before I left California.

I delayed filling out the enclosed postal until arrival
here as before that my plans were not really settled.

I expect to be here until Nov 1st after which I hope
to be in Princeton Seminary until Feb 1st.

With kindest regards & greetings

Sincerely yours
Samuel A. Moffett.

Report
70
Oct.
1906

MEDICATION BY THE CAROLINE LADD HOSPITAL. PYONG YANG, KOREA.

Nearly twelve years ago the Board of Foreign Missions of the Presbyterian Church sent a doctor to Pyong Yang, Korea. For a year or so before that, missionaries had visited the place and remained for a few weeks at a time. Some 100 professing Christians were the total enrollment. With the coming of the doctor permanent occupation was possible for even as he arrived the country was ravaged by cholera so it was unsafe for missionaries or any one else to live so far from aid. The first year the doctor was supposed not to do any medical work but to spend his best efforts in acquiring the language. No appropriation was thus made for his support either by the Board or the Missions. Sick people, however, took no such view soon as it was known that a foreign doctor was in the country, crowds came for aid. He borrowed about \$70. secured a small shack of low grade and commenced seeing urgent cases. A man with gangrene of the arm came under that class and amputation saved his life. One blind with cataracts for some nine years was operated on and sight restored. Some severe fevers treated, and so it went on. In a few months several thousand patients had been seen and the whole surrounding country knew that "things undreamed of in medical and surgical science in Asia" were daily done in Pyong Yang. After a year or so we secured some \$1500. from America and built a little hospital and dispensary. For seven years we held forth there at a cost to the church in America of about \$350. a year, which sum also included all medical supplies for missionaries. About 80,000 different persons crossed the threshold of the little hospital and nearly wearing the thick steps out, and the location being urgently needed for a Girls' school we appealed for money to build a larger and better hospital. Mrs. Caroline M. Ladd of Portland, Ore., nobly responded, and giving \$7,000 through the North Pacific Board, enabled us to erect the hospital which her friends insisted on calling after her. The old hospital made a splendid beginning for a Girls' Boarding School so every stick was conserved for the ~~most~~ rapidly growing needs of the work here. The new building consists of a fine dispensary - two wings, one in native, and one in ~~the~~ style - wards for some 25 patients, house for the superintendent, ~~rooms~~

FOR COPY

Pyeng Yang

- 2 -

students and for persons coming with sick, laundry and other parts, so complete that though small, it is the most complete hospital plant in Korea and this notwithstanding we had to "cut out" one building - an isolated ward - for lack of funds. The equipment is fairly complete, though, as always in hospitals, there is much to be desired which we have not got.

The erection of the hospital has been under charge of Mr. Lee who has had charge of all building in the station. As to its success as a building I quote from the station report to the Board and Mission just published. "The station can now point to its hospital with pride. It occupies a fine site on a public highway and is built in such a way as to be of commanding appearance."

For the dedication of this plant, whose previous existence as an infirmary under another roof, has seen the growth of the work so that in the territory years ago it ministered to the sick has now two other stations and doctors in them, less than 100 Christians now 21,842 adherents in the same territory. In all these districts, patients from every section have come in the past twelve years to Pyeng Yang, and how much influence the hospital has had in the growth no human being knows. It has been the main exponent of Christian charity and the strongest illustration of "by their works" - The dedication was held on Oct. 15, 1906, and some 1200 people assembled to take part. Rev. Mr. Noble, of the Methodist Mission made the opening prayer. Four well known Koreans spoke well on necessity of supporting the hospital. One a graduate of the medical class spoke for the medical college department, one spoke for the evangelistic phase. Mr. Lee made the dedicatory prayer and after refreshments, the assemblage dispersed. It was a happy occasion and many spoke of its enjoyable features. Financially the hospital now - as forsooth it must - flies with its own wings. To have not a single endowed bed and the \$375. we are assured of from the Board is only what a large mission station of this size should have for the families and children for medical necessities. What a blessing if we had but \$500. a year from America for true charity for the Koreans! It costs a little over \$1500. a year to run it, and most all of this must come from the Koreans, and is coming, but how fine it would be if we could aid them just a little, and so do more effectively.

POOR COPY

Such in brief is the Caroline A. Ladd hospital dedicated to the service of God on Oct. 15, 1906. The number of patients is nearly a thousand a month and the daily ministration to the sick, the sorrowing and the very poor is, as you all know, the most potent, the most powerful and the most sincere form of missionary labor.

May the doctor in charge and all who have to do with it in any way be reflexly blessed as they bless those with whom they come in contact!

(signed) J.H. Wells.

OR COPY

make your agent
in New York or Washington
have her miss
influence and

of your own opinion
Our colleagues from the Methodist side
we are confidently expecting to do
work than ever, whether we do in
Sincerely & lovingly yours

174
Madison Indiana
Oct. 22 1906
Rev. A. J. Brown
156 Fifth Ave
New York
Dr. Brown
Dear Dr. Brown
your last

letter concerning the funds for
work among the Indians in California
has been disappointing
Previous letters led me to believe
the work would be undertaken
and I had written to the
Means in that expectation
They will feel it very keen that
our Church neglects them and
for the first time in my history
with the means I find myself
in the position of writing them
which lacks the note of encouragement

and usefulness.
I have just received a letter from
them telling me that the Methodist
work among the Indians and negroes the
immediate beginning of the work
I feel that the message I have
for the Church at home comes
with greater power and conviction
now in the end when not
accompanied with a plea for a
contribution at the time for some
specific item in the work in
which I have a personal interest
but wide from that I should
not be able to raise the
amount needed in time to raise
advantage of our Church's efforts.
I know not where I can make
the money needed but I am
willing to give \$1.00 of my own
money for it if that will secure

Handwritten text, possibly a list or notes, arranged in several columns. The text is extremely faint and illegible due to the low contrast of the scan.

Vertical handwritten text on the right side of the page, possibly a margin or a separate column of notes. The text is also illegible due to fading.

W. A. LAO HOSPITAL
Evangelistic
of Medical Students
Dispensary
WELLS, M.O. IN CHARGE

900
H. 11/15
PYONGYANG, KOREA

J. H. Miller

pick 12-1-1906

Declaration

RECEIVED
NOV 13 1906
Dr. Brown

Nearly twelve years ago the Board of Foreign Missions
of the Presbyterian church sent a doctor to Pyongyang, Korea.
For a year or so before that missionaries had visited the place
and remained for a few weeks at a time. Some 100 professing Christi-
ans were the total enrollment. With the coming of the doctor
permanent occupation was possible for even as he arrived the
country was ravaged by cholera so it was unsafe for missionaries
or any one else to live so far from aid. The first year the doctor
was supposed to not do any medical work but to spend his best
efforts in acquiring the language. No appropriation was thus made
for medical work either by the Board or the Mission. Sick people,
however, took no such view so as soon as it was known that a
foreign doctor was in the country crowds came clamoring for aid.
We borrowed about \$70 secured a small shack of two small rooms
and commenced seeing urgent cases. A man with gangrene of the arm
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with cataracts for some 9 years was operated on and sight restored.
Some severe fevers treated and so it went. In a few months several
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may 4

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For the dedication of this plant, whose previous existence as an institution under another roof, has seen the growth of the work so that in the territory where 12 years ago it ministered to the sick has now two other stations and doctors in them, then less than 100 Christians now 31842 adherents in the same territory. In all this district patients from every section have come in the past twelve years to Pyengyang and how much influence the hospital

THE CAROLINE A. LADD HOSPITAL

Evangelistic
Class of Medical Students
Dispensary
J. HUNTER WELLS, M.O. IN CHARGE.

PYENGYANG, KOREA.

3

has had in the growth no human being knows. It has been the main exponent of Christian charity and the strongest illustration of "by their works." The dedication was held on Oct. 15, 1906 and some 1200 people assembled to take part. Rev. Mr. Noble, of the Methodist mission made the opening prayer. Four well known Koreans spoke well on necessity of supporting the hospital. One a graduate of the medical class spoke for the medical college department, one spoke for the evangelistic phase. Mr. Lee made the dedicatory prayer and after refreshments the assemblage dispersed. It was a happy occasion and many spoke of its enjoyable features. Financially the hospital now - as forsooth it must - flies with its own wings. We have not a single endowed bed and the \$175 we are assured of from the Board is only what a large missionary station of this size should have for the families and children for medical necessities. What a blessing if we had but \$500 a year from America for true charity for the Koreans! It costs a little over \$1500 a year to run it and most all of this must come from the Koreans, and is coming, but how fine it would be if we could aid them just a little and so do more strictly charity work.

Such in brief is the Caroline A. Ladd hospital dedicated to the service of God on Oct. 15, 1906. The number of patients is nearly a thousand a month and the daily ministrations to the sick the sorrowing and the very poor is, as you all know, the most potent, the most powerful and the most sincere form of missionary labor.

May the doctor in charge and all who have to do with it in any way be reflexly blessed as they bless those with whom they come in contact!

J. H. Wells

POOR COPY

seems large on sta at K. K p. 2
To Dr. Arthur Brown for boat to be
cost of local committee
his per. prop. by relative or friend
Letter concerning motor boat for use on the Yalu River.
By Rev. Hubert E. Blair, Korea

RECEIVED
NOV. 26, 1906
Blair
DEC 27 1906
Dr. Brown.

31

The Mission very generously voted to approve a plan to try reducing traveling expenses in connection with the Kong Kai work by means of the use of a motor boat on the Yalu River. The present cost of a trip from Sen Chuan or any point on the railroad to Kong Kai by pack pony is approximately \$130.00 for the round trip. ~~This was actually what Mr. Bombardier charged the American accounts of Yung Yung and Sen Chuan to pay for his trip boat~~ ~~Spain.~~ My expenses were greater for I visited all the groups. If a station is to be opened at Kong Kai at least five people should be stationed there. At least three of these would be supposed to attend annual meetings at Mission expense. This would make \$320 out of the Mission running expenses, besides \$260 out of private funds for it would be impossible to leave women there alone as a rule. But this is figuring at the lowest possible rate. Women cannot easily make such trips on horses and the cost of chair coolies would run the bill for a single trip to

annual meeting up at least \$200 more. I presume
the result would be inability to attend annual meetings.
If a station is not opened at Kong Kai someone
is going to have to cover the work from Sen Chuen
for a good many years to come. The distance is so
great that a man cannot afford to do half the work in the
spring and half in the fall simply because mortal
man is not constituted with a constitution capable of
putting him over all those high mountain passes
so many times in a year. Many of them it is utterly im-
possible to ride over even on the lardy little Kouan horses
etc. The shortest possible trip, accomplishing all the
necessary work at present means ten weeks away from
Sen Chuen. The trip I am now planning is scheduled to
get me back to Sen Chuen in 98 days after leaving. I
spent 107 days out last spring on the same trip. My own
feeling is that that is too long for a man to be away
alone in inaccessible regions. It is too far to be able
to make two trips and it takes an unsafe length of
time to do the work in one trip. The question has

very notably, arisen as to the possibility of
using a boat on the Yalu to solve the problem. I
am not absolutely certain our first attempt at
a boat will solve the problem. I am not absolutely
assured that it will be found profitable to use a
boat if we do not open a Station at Kong Kai.

A Station at K.K. will make a boat game tend an
imperative necessity. I am afraid of the boat
business because I know it is no automatic fairy
dream, but will require patience, skill, and may
involve accidents and quite an expenditure of time
and money, with possibly failure in the end.

Facing this possibility, I made a trip down
the Yalu River on a lumber raft from our Tung Kung
group which is on the Yalu 1100 li above Wei Ju, to
Wei Ju. I found some 10 quite powerful rapids in the
river. As far up as I saw the river, a point about
500 miles from Wei Ju it was still a large river some
300 ft. wide and navigable for Chinese and Korean
raft boats which draw about 2 ft. of water. Like all

Kareem ruins his mode up of what might be
called lakes which are very deep, slow current, and
often 500 ft wide, and rapids, where the water is
shallow and rushes down rapidly over the shallow
bed - always solid rock. I kept count with my
watch for 100 miles (Eng) and found that the average
rate was approximately 20 k or 6 miles per hour.
made by a raft of lumber floating dead weight in the
current. I therefore calculate that the water going
down some of the rapids must flow about 10 or 12 miles
per hour. Between the rapids the current probably falls
in places to 2 miles or 1 1/2 miles per hour. There are
more stretches of slow water than of rapid water fortunately.
Now my only question about the profitable use of a boat
is raised in connection with these rapids. I have seen
Chinese Junk^s ~~carrying~~ ^{drawing} 2 ft of water plow right
up the worst of the rapids when the wind was proper
to give their sails full value. I therefore feel
that a motor boat ought to be able to do as well.
Besides this there is not a place on the yalu where

boats cannot be conveniently towed. Therefore
reason that if great heavy laden Chinese junk
can be sailed or towed up these rapids a properly
constructed motor boat ought to be able to make
most of the rapids at good speed and could be easily
helped over the worst rapids by towing; at which
the Kiam is expert, without much loss of time.
We have Christians living right on the river bank
at all the points where at present it would be
desirable to leave the boat, and they would be glad
to shelter it during the time the user would be
further inland, if it should be used in its new form.

Nine of our smaller, newer groups are right on
the Yolo and the Kiam has three or four groups
on the Yolo this side of where my work begins.

But those most in mind the use of the boat by a station
at Kong Kai in which case the boat could be taken
right to the houses on the station right. For I am
going to send you a map showing how the Tong noi

river which is a branch of the Yolo flows south against
the walls of Kory Koi City. Dr. Storobck in a printed
report states that this branch is 200 ft wide and 8 ft deep
in front of Kory Koi City. I have seen that there are also
rapids in this branch of the Yolo but I do not doubt a
boat could go clear to the west gate of Kory Koi City
from the wharf at Wei Ju.

It ought to take not more than 5 or 6 days to
make the trip up in a boat. The trip down with good
water could be made in two days. This would
be time when study and plans of work could be made.
It would be a pleasant restful trip. Comparing it
with the hard muscular grind of 10 days at least
over the mountains from Kory Koi to Sen Chuan.

It seems to me there can be no question as to the
duty we have to try to use it. I was therefore greatly
delighted with the Mission approval. I had presented
the request for permission to try to get a boat which
I presumed would have to be Mission property. Other
members felt that I would be better able to solve the

problem of the boat should become my own property. This was more than I had hoped or dared to ask. In fact it was done largely as a safeguard to the running expenses of the mission. They simply wanted that I should be sure to have sufficient money to carry out the plan without drain upon the Mission treasury. I hope the whole project may meet the approval of the Board. +

I believe that no boat made by the Motor Boat Company in the U.S.A. exactly meets the needs, as to what we must have here. The boat must hold 7 or 8 passengers and be able to carry baggage besides. It must have its screw-propeller shielded or nested up under the rear of the boat, as to protect it in case of contact with the rock bottoms of the rapids. It must have a flat or rather wide prow, and bottom. It must not draw over 15 inches of water and must be light enough so men can carry it from the water to houses for protection in times when it must be left alone.

I have been examining catalogues of the principal motor boat

firm in America and I gather that a boat between 20 & 25 feet long, carrying 8 passengers and baggage, weighing about one ton can be gotten for about \$600. plus \$200 freight, making a total of \$800+ as an estimate. If there were reliable ship builders here I should prefer having only the motor from America. Possible that might be best way. But neither the Japanese or Chinese sail boat exactly meets the needs, they are too clumsy. You can see I am not wanting a large launch like the Dorothy on the African Coast costing hundreds of dollars each year to run as I hear that boat has cost. I am wanting a little boat to some valuable timber and strength and I believe, hundreds of dollars to the mission.

I wish therefore you would refer this matter to any one you feel might be interested in helping me get such a boat. If you have some one well experienced in motorboat matters to whom you can refer me I should like to get all information possible. If you know of any given you would be willing for me to write to on the subject I wish you would let me have the opportunity. I wish Kang Koi were nearer the rest of the world but it is not and God has seen fit to give us a thousand Christian brethren than to care for and I believe a boat would help us in so doing.

Yours respectfully
A. E. Stout

Is Dr. Torker's
gift in?

144

S. Moffatt
209 Hodge Hall
Princeton Theol. Sem
Princeton N.J.
Nov. 26 1906

Rev. S. J. Brown D.D.
56 Fifth St.

New York:

Dear Dr. Brown:

RECEIVED
NOV 27 1906
Dr. Torker

Some ten days or so ago

I met Mr. Torker of Orange at the Seminary reception here. Naturally our conversation turned upon the work of the station at Chai Puyung and Mr. Torker asked quite a little about Dr. Whiting and his work and I spoke of his great need of a Dispensary. He then asked me how much would be needed to provide him with a Dispensary and I replied that if had a thousand Dollars I was sure that he could put up a building which would answer the most urgent immediate needs and which could be so built that it would form part of a permanent Hospital plant when he was ready to go ahead with plans for that. Nothing further was said at that time but yesterday I was in Orange speaking in the Brick Church and saw Mr. Torker's guest in his home. Yesterday evening & this morning he quietly asked - When would you like to have the money for that

dispensary? to which I replied that if Dr. Whiting could
have the money at his disposal at once he would be
able to plan to great advantage. Mr. Toke then said
that he could give a check for the amount at any
time and I suggested that he send it to the Board.
You will probably receive a check from him within a
few days - and I write this to acquaint you with the
situation and because I am so thankful that Dr.
Whiting is to be provided with what I am sure is just
what he wants - a simple but well adapted medical plant
which will meet all his requirements for two or three years
during the establishment of the station and its various
departments of work. The situation is not so urgent
that there will be any reason for cabling but I hope
that as soon as the money is received Dr. Whiting will
be written to saying that the money is available.
He will then be able to secure material this winter and
build in the early spring.

I expect to be in the Board Room on Friday and on
Saturday and hope to see you for a few moments at that time.

Yours very sincerely
Samuel A. Moffett.

Enclosed with letter no. 26, 1906

RECEIVED

W. F. 40 Kang Kai, Korea
attached is in Kang Kai folder
By Rev. Herbert E. Blair
Carbon 100

Away beyond Pyeng Yong where the eyes of the Church have been so gladly turned, beyond Syen Chygun where Mr. Kearns baptized over one thousand Christians last year, away to the North over two hundred and fifty miles, with mountains all about, two beautiful rivers at its feet, is the City of Kang Kai. The city is strongly fortified by great walls and picturesque city gates. All about the mountains and the rivers and forests of pine trees form a landscape of rare beauty.

In 1901 a young man from Kang Kai City named Lee went to Pyeng Yong and became a Christian. Returning home he soon became the center of a large group. Though it has been only five years ago the Kang Kai Church now has between three and four hundred Christians enrolled. In the meantime in the district round about twenty other groups have started. A thousand Christians now are to be found where in 1901 we had no groups at all. The whole country round about Kang Kai

seems ready to believe if the work started is faithfully cared for.

For four years, now, the Korean Mission has been trying to get men and money ready to open a station at Kang Kai. It is over two hundred miles inland from any mission station. There are plenty of people to justify a station. The Christians there are so isolated that they cannot well absorb the spirit of the Church from the older Christian communities at Suyeon Chyeun or Pyeung Yang, and unless they are carefully taught are in danger of getting low and imperfect views of the Gospel, and thus of becoming a menace. The command of Jesus to Peter after the Resurrection was meant for us and these Kang Kai Christians. "Feed my sheep." What should it mean to the Christian Church in America that one thousand new Christians in a distant corner of Korea are calling for some one to come and guide them aright? Each year bands of these hardy mountaineers make trips to Suyeon Chyeun and Pyeung Yang, over the great mountains and through the winter snows to attend the Bible classes so they may go back and teach their brethren. But there are about five hundred Christian women in the Kang Kai district who have no way of getting

touch with what Christianity is doing for their sisters in the older Christian communities.

The call for help is doubly important, first because we must obey God's command and feed with the true Gospel message the one thousand Christians of Hong Koi and second because there are people for over one hundred miles in every direction from Hong Koi who still have not received the Gospel and could best be reached from there.

We need seven thousand dollars to open the station and approximately two thousand dollars yearly for running expenses. Trusting that He who sent His Spirit to save those one thousand brethren from heathen darkness can also cause men to give money to care for them if we but do our part in publishing the great need we lay this matter before the Church and ask for help. Anyone desiring to help meet this opportunity of service and desiring a more detailed account of the facts will be gladly supplied with the particulars. Apply to the Board of Foreign Missions of the Presb. Ch. in the U.S.A. 156 Fifth Ave New York City.

RECEIVED

DEC 18 1906

Dr. Brown

S. Moffett.
209 Hodge Hall
Princeton N.J.

Dec. 11, 1906.

Dear Dr. Brown:

Thank you for sending me Dr. Corbett's letter. It is always gratifying to know that one has in any way helped to arouse an interest in the great work. I certainly very greatly appreciated what Dr. Corbett did to bring me into touch with many of the ministers and laymen in Chicago and cannot but feel that these formal or informal meetings with opportunity for free conversation are productive of more good than the public addresses.

The luncheon at the Hamilton Club and the opportunity to speak to the students in McCormick Seminary were two incidents which made my short visit to Chicago a most enjoyable one. It was there the Sabbath that Dr. Corbett accomplished his great work of paying off an indebtedness of \$27,000. which for years had been upon his church. He won us a great opportunity to lead his people into a larger work.

Word from Korea just received tell of "booming" work at Chai Pyeng and of "an enthusiastic collection taken up for their new church." This but emphasizes the need for houses there so that the men can be on the ground to look after the work.

Very sincerely,
men
Samuel A. Moffett.

Enclosed with letter of Nov. 26, 1906

RECEIVED

A Wonderful Privilege.

NOV 26 1906

By Rev. Herbert E. Blair

W. H. BROWN 31

carbons all

NH
CWH
B

One at home can scarcely imagine the joy that missionaries in Korea are constantly finding in the ever new and surprising ways in which God is multiplying his blessings to the young Korean Church. It is always a joy to meet new believers, but when they come in great numbers it is almost overwhelming.

Song Chinan and his wife were flour sifter merchants who lived at Kang Kai City. They both became Christians and as they traveled over the country together they preached. She seems to have been a better preacher than he was. One of their journeys took them to the beautiful Jung Kang valley where there are numerous villages all huddled together in the extreme North West corner of Korea, where the Yalu river comes in from the East and flows South west toward the Yellow Sea. Remaining in this valley some weeks they found several sympathetic listeners. Gradually they got them to decide to become out and out Christians. So at the next Bible class held in Kang Kai three of these Jung Kang valley people went to meet the

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foreign missionary and asked for admission to
the church. This was in the Fall of 1904, just two
years ago. After that because the Hong Kai region
is so far away from Sien Chyun Hong Kai was
not visited for a year and a half but the mission-
ary who ~~at that time visited there~~ ^{visited there last Spring (1906)} decided to go on and
visit this Tung Kong valley group also.

The first surprise was to find as the valley
was approached, so many people living there.
Then the Helper for the first time pointed out that
the Christians lived in three centers and that the
first night's stop had better be made at the first
locality. That night about twenty five Christians gathered
for worship, none of whom had ever seen a missionary
~~before~~. The next day lunch was taken at the second
Christian village and in the afternoon the third and
largest center was reached. Sunday came and it was
without the examinations for admission to the ^(Catechumens)
were piling up unexpectedly. Meeting time arrived

and to the utter astonishment of the missionary there were seventy Christians gathered there in that most distant corner of all Korea to worship God. Never before had a missionary been there, nor any other Westerner. Only ^{four} three ^{out} of the seventy had ever seen a missionary as far as could be found out. And yet there they were, singing Gospel hymns, eagerly studying the Bible, praying and acting in general like old Christians. They lavished expressions of welcome at the first, then proved their sincerity by their ready compliance with every suggestion offered for their direction, they followed far on the way as the missionary left urging him to be sure to come to Kong Kai to live. Kong Kai is a hundred miles away from where they live but they knew that ~~they~~ a missionary ^{living} at Kong Kai though one hundred miles away could help them more than though he lived at Pyen ^{Pyen} which is three hundred miles from the Tung Kang valley.

The Korea Mission is asking the Home Church for \$7,000.00 to open a station at Kong Kai to help these seventy Christians and over nine hundred others in the district who have accepted Christ. Anyone able to help is asked to correspond with the Board of Foreign Missions of the Presb. Church in the U.S.A.

~~W H~~ ~~103~~ ~~Young Yang~~ ^{Graham Lee -} Korra
Dec 26 - 1906

RECEIVED
JAN 20 1907

Dear Dr. Brom:

In the course of events it has become ^{Dr. Brom's} duty to write you the monthly letter. ^{Dr. Brom's} The members of the station are all well and as busy ^{as} usual. Yesterday we had our Christmas entertainment which was voted a great success by the Korrae. It was a union affair, union of the four Presbyterian churches in the city, and the entertainment was held in the Central church building. As the building is not large enough to hold the crowds we knew would come, it was decided to give the entertainment in the morning for the men, and in the afternoon for the women. Our church will hold nearly two thousand when packed, and yesterday it was packed to the limit. In the afternoon I never saw a crowd packed closer than that crowd of women. It was really dangerous, and it was a great relief when the program was finished and we got them out. A crowd of Korean men, our crew manage, but a crowd of Korean women is the most unmanageable thing I have ever had anything to do with. The noise was frightful, and those in the back of the room could hear nothing that ~~went~~

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was said on the platform. In the morning the view was very orderly and quiet, and the program went off delightfully. But in the afternoon — well I found for lack of words to describe it. There was only one thing to do, rush the program through and get them out before our seats got filled. The Christian women were quiet and behaved themselves, but the heathen women, they were the limit. We can never again have a union Christmas service for the simple reason that we have no building large enough to accommodate the crowds that wish to attend. I'm sorry it is so but such is the case.

During the service in the morning we had an exciting variation in the advent of a crazy man who jammed his way in through the crowd, armed with a small hand axe, with a determination, as he said, to kill one of our elders. He had broken loose from his keeper, and fortunately got in just at the end of the meeting. We had to bind him and take him back to the cell in which we keep him. The man is a member of the church, and in the summer he is all

right, and makes a good living working,
but when the cold winter comes on he goes
crazy. This year he is worse than ever before,
and has become very dangerous. Do you
not see how our church here has before it
all the problems to meet and solve, that the
early church had? Here is the problem of
the insane; there is no government provision
for taking care of a crazy person, so the
church has to meet the problem and solve
it. One year we tried to get the police
magistrate to restrain this man, but it didn't
work. The man was confined a day or two
and then turned loose. The church pays
for a keeper, and I have built a cell
in a house that stands on a hill by itself.
But as yet we have found no Korean who will
look after the man properly. Every once
in a while he gets loose, and then for
a while things are doing until we catch
him again. The other night I was out
in the country, and while away he got
loose, and came to my house, and scared
the ladies quite badly by prowling about the

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hour, and trying to look in at the windows.
At last he went away, greatly to the relief
of Mrs. Lee and Mrs. Webb. ~~stop~~ I wish someone
would give us enough money to make
a start toward an insane asylum.

The church is perfectly willing to bear
its problems. But when the problems
come too fast it is difficult.

We are wrestling now with the educational
problem, and the people are doing
nobly. But so much strength has
gone into that - and the regular
work, that we haven't much for
insane asylums -

If we had
a building the church could care
for it and pay keepers. A few
hundred dollars would give us a
fair start.

It is getting dark
so I must stop

Sincerely yours

Graham Lee

Use in report

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Madison, Louisiana.

J. Moffett,
Dec 31 1906

H
Rev. Arthur J. Brown D.D.,
156 Fifth Ave
New York.

DR. BROWN
JAN 7 1907
RECEIVED

Dear Dr. Brown:

I write to tell you a little
of what Mr. Pang the Korean Evangelist in California
has been doing. He has just returned from his
first itinerating trip and has been to San Rafael
to see Mrs. Moffett and through her sends me a
report of his work.

Mrs. Moffett writes me after hearing Mr. Pang tell of his
work - as follows

"He certainly spent a most profitable time and the
work has a splendid beginning. All the seven points
he visited seem to have given him a warm reception
and he has enrolled nearly 150 in the several
groups. He needed only a leader to bring a response.
Last Sabbath there were to be offerings in the groups
for the support of the work and Pang expects to know
the result soon. He will probably receive the money
and will at once pass it all to Mr. Laughlin.
In Oakland and San Francisco new groups are starting -
about 20 Christians in all. He is in good spirits over

this work and seems to have been wise in some of his decisions."

I greatly rejoice in this work and am sure that the 180 Christians (including the new groups being formed in Oakland and San Francisco) will give us a body which will become a power in caring for the spiritual needs of the Koreans yet to come.

Mr. Pang visited Los Angeles, Riverside, Redlands and Pasadena and some other places. In Los Angeles Rev. A. B. Prichard and his church have taken up the Korean work in a very helpful way.

I shall hope to hear of a good measure of self-support on the part of these people as soon as we hear the returns from their offering for this purpose.

I am sure you will feel that the results so far secured justify the inauguration of this work and that you will be glad to hear this first report from Mr. Pang.

I am enjoying my Christmas season with my Mother here and hear good news from my wife and baby in California.

I had a delightful visit in Chicago and greatly interested Mr. H. P. Crowell in our work in Korea. I expect to be able to make a definite report to you ^{in a few days} as to the form that interest will take.

With most cordial Christmas greetings

Sincerely Yours
Samuel A. Moffett.